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BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

OCTOBER, 1845.

NO. 10.

American Baptist Board of Foreign Missions.

Tavoy Mission.

EXTRACTS FROM THE JOURNAL OF MR.
BENNETT.

(Continued from p. 240.)

Second visit to Mata.

On the last day of 1844, Mr. and Mrs. Bennett left Tavoy for Mata, with the design of spending two or more months at that village. The first day's journey, partly by boat and the rest on foot, brought them to the zayat erected for the accommodation of travellers, where they spent the night. The following day they resumed their journey at an early hour.

Jan. 1, 1845. An hour and ten minutes brought us to the foot of the mountain we were to cross, and after a few moments' rest, we commenced the rugged and rocky ascent. One o'clock in the afternoon found us on the very summit, where the water in the rains is divided, a part running east and the other part west. The eastern waters find their way to the sea, in the Tenasserim, at Mergui; while the waters of the west side make their way to the ocean through the Tavoy river. After resting a few moments on the pinnacle, which is not broader than an elephant's back, we commenced the descent, and at a small level place on the side of the mountain stopped for our dinner. Left this place at 3 P. M., and arrived at Pa-na-me about 5 o'clock.

Mrs. B. endured the fatigue better than I expected, especially as she walked rather more than she needed, having had more compassion on the paid coolies, who were to carry her, than on her own head and feet. Still the

most of this day's journey *must* be on foot, as it is impossible to be carried.

2. Left the zayat at 8 A. M. and came on to Mata. The last forty minutes of the way was in a boat on the north stream. Nine boats came up for us and the baggage, small "dug outs," from trees a little larger than one's body. We arrived very thoroughly fatigued. In the evening had a house full at worship, who were exhorted to enter in at the strait gate.

3. Commenced reading the Karen New Testament with our teacher. In the evening exhorted the people to bring forth much fruit.

4. A *clear* morning. One to be remarked, from the fact that they are so rare, almost every morning being ushered in with a dense fog. Had some repairs done on the house to-day in order to make it more comfortable, but still it has no door to close at night, nor do I suppose it will have any, as there does not seem to be in the minds of the people any necessity for one. I have seen one or two Karen houses with doors, but they are very rare, as much so as clear mornings.

The people were so numerous this evening that our house would not hold them, so we repaired to the zayat for evening worship.

5. Lord's-day. Mrs. Bennett met with the women for prayer meeting this morning, seventy-five present. At the usual hour we assembled in the zayat for worship, 214 in number, and they were addressed from Matt. vii. 21-3. Some paid very good attention and seemed to listen to profit,—while a few, like some in civilized lands, nodded and slept, and who are as much asleep, it is to be feared, in mind as in body. May the Lord awaken all this people, and give them repentance

unto life. In the evening our house was crowded, and the attention of the people was directed to Matt. viii. 19, 20. O that more were resolved to follow Christ.

Wisdom of concentrated effort.

Found a little time to-day to look into the Magazine for Dec., 1843. It has been by me for some time, but I have not found time to read it, nor the one for Jan., 1844. Read br. Abbott's interesting journal of labors among the Karens in Arracan, and in my reflections was led to think, that if Christian missions were directed in the same wisdom that warlike generals exercise, of *concentrating* their forces upon a given point, where success is certain, many places on the earth's surface, where Christian missions have long been established, would now exhibit the standard of the cross fully unfurled, and that of the adversary hauled down. But now, as is too often the case, the standard of the adversary floats in the breeze, and now and then one is induced to leave it, and join that of the cross; but, as to the conquering of whole detachments, or a few companies of the enemy, if it does take place, there is an expression of astonishment at the success. And instead of bending all the strength of the garrison to conquer the *whole army*, it seems to be the practice to move the stores and ammunition to another place, or, at least, not to strengthen the garrison, and furnish the means of *complete* success. By this means, as successes are not followed up by corresponding effort, the enemy rallies, and too often in his turn is successful. It strikes me this policy is not wise. A merchant does not pursue this course in the pursuit of wealth. He sends out his ships to explore a market for his goods. Some return with full cargoes, and have made a prosperous voyage; others return with a bare balance of accounts, and others still with a loss, or a total failure. Well, where does he send his ships the next voyage? Manifestly, where he has met good returns. So let those who send out missionaries do, and who will dare say, the same success may not be expected?

9. A most beautiful and serene morning, though somewhat cold. Thermometer would, probably, be down to 60°; but the contrast is very great from ordinary weather.

To-day the coolies arrived from town with supplies of bread, &c., and

notes from our friends. The east wind has blown furiously, and it has been a colder day than usual. Went down the Tenasserim river with Mrs. B. in a small boat to see a sick woman. If this wind continue, we may expect many to be sick with fevers.

10. After worship this evening, had a comet pointed out to us, which I find the people have seen for some time. It is south of where one was seen two years since, and much like that, only smaller. This is very luminous, and has a respectable tail.

12. Lord's-day. A very foggy morning, and it has been the coldest day of the year. The people seem much affected with the cold, and no wonder, when they are so poorly clad, and live in such open sheds of houses. Mrs. B. met the women at 8 o'clock for prayer meeting, as usual, about seventy present. At half past 10, assembled in the chapel, where I endeavored to proclaim the truth from Eph. v. 14, 15. Had some desire, in endeavoring to exhort the people, that the Spirit would descend and bless us. We not only desire the blessings of the Spirit upon the people here, but also upon the people at Pyee-khya, who we suppose are to-day commencing their meeting of days.

The east wind seems to increase in violence, and the nights are cool. Applicants for medicine are numerous, as there are very many around us sick with fevers, &c.

17. Visited one of the native Christians, who is a paralytic, and has long been confined to the house. One half of his body is lifeless, and, probably, the other half will be ere long. He seems rather impatient to be gone, and enter upon rest in heaven. He can only speak incoherently, and is understood only by those who are mostly with him. After commending him to God in prayer, we returned home. At evening worship the people were exhorted to watchfulness from Matt. xxv. 13.

19. Lord's-day. Endeavored to impress the people to-day with the importance of attending to the words of the Savior as found in John vi. 27. And if I ever was assisted in preaching the gospel, or ever felt its power, in endeavoring to make it known to others, and had a desire that they might feel it too,—it was to-day. Thanks be unto God for the unspeakable gift of the gospel to man.

In the evening continued the dis-

course of the morning, to a very full meeting.

Pgho village—The “Karen prophet.”

21. Having for some time had it in contemplation to visit the Pgho village to the south of us, where the old Karen prophet resides, and of which he is the head, I left home this morning in a small boat with three native brethren at 10 o'clock. I have visited this village twice before with br. Wade. On the way, stopped a short time at a Karen settlement, where we were joined by three other brethren, and another boat, with a fish-net for company. I have never seen these nets so successfully used before. In coming up the rapids, sometimes a dozen or more fishes were caught at one cast.

These nets are of a peculiar construction, peculiar to this country; they are in shape like a cone, some twelve feet high, and about ten feet in diameter at the base. The bottom has a chain of tin or lead all around it, and as it is cast, the chain spreads out the net, and immediately sinks to the bottom, enclosing whatever fish may happen to be underneath.

We arrived at the house of the Karen prophet, where we expect to stay, about 3 p. m. The old man's great wife, (he has two wives, and two separate establishments,) and one of the sons, who were at home, welcomed us with apparent pleasure. In less than an hour, the man of the house returned from the jungle, with two other sons; and if pleasant and smiling faces are indications of pleasure at finding us here, we were welcomed with joy by them. Poor people, they know not the joys they might receive by embracing the truth. May this visit be blessed of heaven, and do them all good.

I am now seated, writing on my lap, on a raised seat, in what I suppose the old man once considered his “sanctum,” and find by my side several wooden boards on which are various characters in Burmese, showing that this place is now and then devoted to learning to read in that language. But what gives me more pleasure, and augurs good, I would hope, is, there is also a bound volume of Burmese tracts, which has indications of having been well perused, since he received it; it is now only a few months since I gave it to him, when he was in town.

This is a very pleasant location for a village, on an elbow of the stream, surrounded by mountains, whose peaks

rise some 1000 to 1500 feet high, and whose sides, in many places, show where they have been formerly cultivated. The scenery on the stream, especially at some of the rapids, is very wild, picturesque, and beautiful.

Here is a village of seventeen houses, and not a single one of the inmates gives any evidence of, or even professes to have love to God, or to the Savior.

Evening. Have just concluded worship. Not as many present as might have been; nevertheless, there were a goodly number, and I exhorted them from Matt. iii. 2.

22. Went out for an hour or two up the stream to see the rocks, and bluffs, and mountain sides, &c. Have spent the day in reading, writing, and conversation with those who came around. This place has been one of satan's strong holds, and he still exercises his sway here; but appearances are more favorable every year, that ere long an inroad will be made upon him. Even this present year a man and his wife, and his son and son's wife, who formerly resided here, have moved down among the Christians, and report says they design to ask for baptism this season.

This evening the people came together, and I addressed them from the words “Ye must be born again.” There was a stillness among the people, and an apparent desire to hear, that were very gratifying. There was much better attention this evening than last night, and may we not hope some good will yet be done?

I have not felt very well in mind or body to-day. The cold season seems to have passed, and we have had but little of it, as compared with former years. The hot season has already set in, and the weather is very wilting. I begin to feel that my strength for labor is decreasing, and that it will not be long ere my work will either be done, or left undone forever.

23. The mornings are generally very foggy. So dense is the fog, that the eaves of the houses drop water, and the trees send down rills along their sides to their roots; they are thus prepared to sustain the intense heat of the sun, which comes out now about noon with glowing powers. Were it not for the heavy dews and fogs, vegetation would soon perish.

Left the Pgho village and returned home, where we arrived about 3 p. m. On our way stopped for a short time at a Christian settlement, where re-

sides the Pgho man and his son, mentioned yesterday. Called to see them, and hope the truth has made an impression on their minds, and that they are indeed disciples of the Savior.

Was here presented with the tail of a bird, (I suppose it to have been a *partridge*), with beautiful plumage,—general color rufous brown, with white spots, and every feather having *two eyes*, like the feathers of a peacock's tail, with golden hues around it. These birds are so rarely met with, that it has been doubted whether they were to be found in this province. It is said they are not met with where the bamboo is found, but higher up the mountains, and generally on or near their summits.

Siamese frontier—Karens in Siam.

25. While I was absent at the Pgho village, a soldier of the artillery from town passed through this place, giving out that he was an officer, and on a shooting excursion, and wishing to be showed the road towards the frontiers of Siam. As he had two guns, and came from town with a servant or two, his story was believed, and some men from here went with him to the Siam Karen village on the north of us a day's journey, whence others went on with him toward the Siam boundary. To-day some of the Karens from the Siam Karen village, whose friends had gone with him, fearing that their relatives might get into trouble in Siam, came to know what they could do, &c.

Had considerable conversation with these Karens; who, it appears, ran away, with a number of others, from Siam, to get rid of the oppressions they there suffered. It is now only a few years since they came; and they say the Karens are very numerous over the mountains, so much so, that often a thousand or more assemble at some of their festivals. They report, what I was not before aware of, that there the Karens are boodhists, and have kyongs, and priests, and books, though these latter are all in the Siamese language. They state that on the frontier the Siamese have a stockade, and an officer with soldiers in charge, to prevent or permit persons in passing or repassing. The road from this to the stockade is several days distant, and said to be far worse than that over the mountains between this and town; and they describe some fearful passes in the mountains. By the English treaty with Siam, no *white* person is allowed to go from *here* to Bangkok;

but there is no difficulty in going over the mountains, and visiting these Karens; and, perhaps, there would be no impediment to residing among them, were there any one to make the effort.

The people were so numerous this evening, we were obliged to meet in the chapel, as our house would not hold them.

Applicants for baptism—Twenty-two baptized.

26. Lord's-day. Mrs. B. had nearly 100 present this morning at the female prayer meeting. A larger assembly to-day at worship than last Lord's-day, 216 in number. Gave notice that those who wished for baptism, might make their wishes known, and seventeen expressed a desire to be received into the church. Some of them are, or were recently, members of mission schools, though several are elderly people, and heads of families.

One of the applicants for baptism, who lives at a distance, and whom we had not seen before, had a string around her wrist. When inquired of, if it was connected with their old superstitious customs, she said nothing, but the native Christians sitting around, said it was for medicine, &c.; and while they were conversing, she broke it off and threw it away. It is not uncommon for the unconverted to wear around the wrist a string, for the purpose of calling their spirit, or guardian spirit. It is in connexion with superstitious customs and practices, which are incompatible with the spirit of the gospel.

One of the applicants is a lad, an orphan, of the boys' school, named Tu-nu, who has been with us more or less for two years, and for whom we have a comfortable hope that he is a child of God; and we have expectations of his becoming an assistant in the school hereafter. He is among the most forward in the English department.

Before worship this evening, we were very agreeably surprised by the request of a woman who desired baptism. She and her husband have long been residents here, have ever been steady at worship, and though often exhorted to believe and be saved, seemed to halt and hesitate. They are both most respectable people, and many of their friends are Christians, and have been for years. These two have seemed to me, to be like many I have known in America; ever ready to aid the church and society where they dwell, with

their money; ever in their places on the Lord's-day in his house, putting themselves often to more inconvenience to accomplish this than some who profess Christ; yet they go on for years good "society people," but not members of the church of God.

27. Soon after breakfast went with Mrs. B. to visit a sick woman up the south branch of the river, who seems very ill, and who, from age and disease, cannot apparently live long. On our way home, met a party of wild Karens, dressed in their best, from the village up the stream, where the Karen prophet lives, who had come down to worship, supposing it to be the Lord's-day.

30. After breakfast, went over the river to see Bu Pwai's mother-in-law, the sick woman mentioned the 27th, who has been all night apparently in the agonies of death. We found her still breathing, at intervals, though in gasps; and half an hour after we arrived, she ceased to breathe. We then bowed down in prayer. The deceased has long been a member of the church, and we hope has gone home to heaven. "The righteous hath hope in his death."

31. This evening the old Pgho gentleman and his wife came down from up the river, saying they could no longer stay away from the worship of God. The more I see of these people, the more I am satisfied of their conversion to God. They are among the first who have this season asked for baptism. Exhorted the people this evening from Mark viii. 34; showing some of the rules the Savior has laid down as proof of discipleship.

Feb. 2. Lord's-day. Mrs. B. met the women in prayer meeting as usual, and a large number were present. Addressed the assembly to-day from 1 Cor. xiii. 2, 3; endeavoring to show, that all our efforts to do good, or to get good, would be worthless, if we had not *love* to God in our hearts. At 1 o'clock, we met for prayer meeting, and though not so many were present as I expected, hope we passed a profitable hour. After singing and reading a portion of the scriptures, I remarked that the Holy Spirit was what we needed, and if there were any who desired the Spirit, they might speak or pray. One after another followed in remarks and prayer, until the meeting closed. Mrs. B., on returning home, said, that she had now seen what she had long desired to see; the native Christians *voluntarily* tell their minds

and lead in prayer. This was the first time she had ever seen it in India.*

Five more applicants for baptism. In the evening we met in the chapel, and I endeavored to show the folly of selling our souls for nought, from Mark viii. 36, 37. Had a large and attentive congregation.

8. The evenings this week have been devoted to the examination of candidates for baptism. Nineteen have been received, and there are several more applicants. Of the number, eight are heads of families, five of them were members of the Tavoy boarding school last term, and seven were formerly in Mrs. Wade's school. The case of one or two shows how God can work, even where we have little expectations of conversion. Some years since, when the cholera raged in this place, a member of the church lost his wife, and his mind was so affected by it, that he moved to a distance from any of the Christians, and seemed determined to get away from all the influence of them or their teachers. Years have rolled away, but he could not altogether banish thoughts of God from his mind, and, latterly, it seems, he has assembled all he could, who are living about him, on the Sabbath, and one of his sons, who learned to read in the boys' school at Tavoy, reads the scriptures, and the old man talks and prays. A woman and her daughter, who have now been received by the church, are of those who, we trust, have thus been converted. They both passed a very good examination. Some of the number are from places where there were assistants stationed the last rains, and of whom we have a good report.

11. Commenced last evening what is equivalent to covenant meetings at home, preparatory to the communion; Thirty-three spoke, and this evening thirty-three more; after which I called upon the pastor, who has just returned from the protracted meeting at Pyee-khya, to give us an account of the meeting, &c., which he did. We have also letters from br. and sister Mason, by which we learn that among the number baptized there, five were in the boys' school at Tavoy last term; making, with the five who have been received here, ten from the school, who, we hope, were converted the past year.

* The Christians are ready to pray or speak when called upon, generally, but do not often otherwise.

14. All the evenings of this week have been occupied in covenant meetings, and the examination of another candidate. She has been married some years, but dates her hopes to the time when she was a member of Mrs. Wade's school.

16. Lord's-day. At 8 o'clock this morning, the people assembled in the chapel, and from there walked in procession, singing one of Zion's songs, to the place where prayer has oft been made, and many have witnessed a good profession, and where, to-day, twenty-two more converts were baptized on a profession of faith in Christ. It was a pleasant time; angels, no doubt, looked on with pleasure. May they often witness such scenes.

At 10 o'clock the people assembled in the chapel, and listened with good attention to the words of the Savior, John xiv. 15, 16. "If ye love me, keep my commandments," &c. The assembly was very large, numbering more than 300.

In the afternoon the church assembled to commemorate the death and sufferings of the Savior, in the supper he instituted. It was a solemn time, and the largest number of converted natives were present, it has ever been my pleasure to witness so assembled, being about 200 communicants. There was a stillness, and attention to the remarks made, on the subject of remembering Christ in all his favors, but especially in the garden and on the cross. Two, who were excluded some years since, were restored to the church; and we hope *all* will now earnestly entreat for the Holy Spirit, whose outpouring upon this people is so much to be desired.

A larger assembly than usual assembled in the evening, and were affectionately addressed from the words "Quench not the Spirit." Thus closed the last Sabbath we expect to spend this season in the jungle, and our desires are that its good influences may expand, and extend, and last, till time shall be no more.

Resemblance of Karen dialects.

17. It may not be amiss for me to state here, what are my views of the Karen dialects. From the attention I have paid to the subject of the Pgho and Sgau dialects, I am constrained to the conclusion, that they are essentially the same language, the roots being almost always the same. The difference in the dialects arises principally from the fol-

lowing two causes; 1st, There is a difference in the vowel inflections; 2d, The Pgho has some words that come from the Taling, and are not in use in the Sgau dialect. The more I see and know, the more preposterous it seems, to have two distinct characters for writing the *same language*. There are several dialects of the Bengali, and, as yet, *one* character, with a few different inflections, is all that has been deemed necessary, in writing and printing.

18. I am pleased to find an increased disposition in the people, who some years since fled from this place when the cholera raged, to return, and build houses here again. It is an omen for good, as they will then be more conveniently situated for worship on the Sabbath, and for schools. A good substantial mission house built here, would have an influence in encouraging this return, and I hope in a few years one will be built instead of the miserable one at present occupied. Substantial chapels and teachers' houses, are rallying points, and have a great influence in breaking up the naturally wandering habits of these natives.

The first time I visited this place, there were forty houses; last year there were but nine; now there are twelve; and the probability is,—two or three more will be added the present year.

Return—Loke-chin zayat—Recollections of Boardman.

19. We left Mata this morning on our return home, and though we had contemplated stopping at Pa-na-me for the night, we concluded it better to come on here, in order to be nearer the mountain, for to-morrow's hard walk. We are now under the tent, just on the mountain's brow, on the eastern side, in the dense forest.

20. After a most fatiguing day's work, we at last arrived at this place, Loke-chin zayat. Here is the stream where br. Mason commenced his missionary labors among the Karens, by baptizing between forty and fifty, when br. Boardman lay sick on the banks and witnessed the scene, with the language of old Simeon on his lips, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." It is a pleasant spot, but the train of reflections it engenders, are far more pleasant. We have just been spending some time with *many*, who were baptized here when Board-

man still lived, and who still hold on their way, and rejoice in the hopes of heaven.

Our way over the mountains to-day, has been toilsome and very fatiguing. Fortunately it has been cloudy some of the day; of course, we were then relieved of the intense heat of the sun.

21. Arrived in Tavoy about 5 o'clock, P. M. Thus has terminated this tour for this season. We trust the Lord has been with us, and that some good has been done. The evening before we left Mata, the people were

affectionately addressed from the words, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

Operations of the printing department.

There has been but little printing done the past year compared with former years, as regards the number of pages, but as much of it has been in 4to, and in small editions, the amount of composition has, probably, been as much, or more than usual.

Table of Printing for 1844.

Title of works printed.	Edition.	Pages.	No. Cops.	Total pp.
Catechism of Scripture History, (finished,)	2d, 32mo.	48	2000	96,000
Mental Arithmetic,	" 12mo.	74	2000	148,000
Draper's Bible Stories,	1st, "	220	1000	220,000
Morning Star, (ten numbers,)	4to.	40	300	12,000
Karen Dictionary, (continued,)	1st, "	148	283	42,724
Trigonometry, &c., (commenced,)	" "	22	283	6,336
do., in Burmese, do.,	" "	20	283	5,760
Arithmetic, by Mr. Abbott, (commenced,)	" 12mo.	52	500	26,000
Land Measurement, by do.,	" "	16	500	8,000
		Total,		564,820

Issued in 1844,

pp. 1,558,368

The number of volumes bound in the bindery, mostly Karen New Testaments, is 2350. The issues have also been mostly testaments; so that *now* the first edition of the Karen testament is *out of print*. A new edition should be put to press without delay; but I fear it will not be, for various reasons; and the most prominent one is, we have no one to spare from other most pressing work to do the revision which the translator would be glad to have done, ere it is reprinted.

I had hoped to be liberated from the labors of the office on the arrival of br. Ranney, but he chose not to take the charge for the present. But I expect to be mostly, if not entirely, relieved the present year. The office is, necessarily, closed for about one half of the year, in consequence of the absence of proof readers, as well as printer.

JOURNAL OF MR. INGALLS.

Church at Kabin—Baptisms.

March 10, 1844. At Kabin. Most of my time this dry season has been spent in endeavoring to reestablish the

people after their dispersion by the cholera. Every night we have held meetings, and the people have gradually begun to return and rebuild their houses. To-day was appointed for the administration of the sacraments. The church came together, and a good state of feeling existed, better than I anticipated. Thirteen were received for baptism, all in the bloom of life. The baptismal season was one of gladness. At the supper about ninety members were present. We celebrate this festival in the evening, and feel the more impressively the soul-drilling scenes of Gethsemane and Calvary. All the duties of this day leave the delightful impression, that God was with us of a truth. O that such days would often return.

*Hopeless Insensibility of heathenism—
"The Spirit that quickeneth."*

April 12. I have spent the time since my last date, in Mergui, trying to awaken an interest among the Burmans, but, alas! the whole heathen world is most emphatically dead in trespasses and sins, bound in the strong fetters of ignorance and superstition; slaves to every thing that is false and

polluting. God's once beautiful temple is so marred that it can hardly be recognized. The glorious being who erected it, has not only been expelled, but the inner sanctuary so polluted that it seems to forbid his return. The Purifier has come, but he is resisted. The heathen, mad upon death, and rushing on to hell, heed not the voice of mercy. God's dear Son, as yet, fails to obtain a hearing. How depressing for a few solitary missionaries to walk about this fallen sanctuary and sound the trumpet of the gospel, when every tone is repelled. Ezekiel's valley is spread out before us, dry bones lie thick on every side. Come, oh wind, and blow upon this region of death! From Christian lands there is constantly going up an influence to bring heaven's blessings down; but from these heathen lands a repelling influence seems to ascend, which stays the genial showers.

I met two aged Burmans, whose eyes were dim with age, and whose heads had blossomed for the grave. "Why worship gods of brick and stone? Cast them away, and worship Him who made the heavens and the earth, the sea and the dry land. He gives you life and all its blessings. He made you holy in your pristine state, but you have fallen and become subjects of sickness, old age, and death, and exposed to an eternal hell. He has not given you up to die, but from compassion to your souls, has come down to earth, and in our nature laid down his life for the world." They heard me thus far, and then, with a firm voice, replied, "*We will not worship God, we know him not,—we will not give up the venerated idols and customs of our fathers.*" "Tell us not about your foreigner's God."

On another occasion, when br. Stevens, with myself, was walking in the cool of the day for exercise, we saw two Burmans, young men, carrying a large jar of water in a direction where there was no house, which attracted our attention; and we watched them. They went up to an old pagoda, and commenced washing it. We told them of the folly of doing such things, when, as if to silence us, they deliberately bowed and offered divine homage to the falling pile of bricks. Disgusted with the sight, we passed on. We found the streets full of young men, dancing and singing. "What is this for?" we inquired. "Ab, this is our custom." We often

were led to exclaim, *What is to be done? What can be done?* Would that this inquiry might go through the churches of God. Satan's kingdom seems to stand strong, and to bid defiance to all our puny efforts. What is to be done? Let this question be agitated by Christians, as it should be. A mighty effort is demanded;—an effort that has not been made; and no Christian should shrink from it. Is it not that we unite as did the primitive Christians before the day of Pentecost, and with one heart PRAY to Him who has the residue of the Spirit, until he shed it down. When that blessing is conferred, there will be no want of funds, or of men to enter the field. The Apostles had funds enough after that glorious day.

In subsequent entries of his journal, Mr. Ingalls mentions the baptism of several persons, as noticed in previous numbers of the Magazine.

Removal of church members—Schools at Mergui and Kabin.

July 8. The change of detachments has taken away our br. Saunders and eight of our new members, and given us in return men who feel little interest on the subject of religion. Seldom have I parted with brethren with more pain. Mr. S. has rendered me every service a brother and Christian could. He was mainly instrumental in building the new chapel, and forming our Missionary Society, which has raised nearly 200 rupees during the last six months.

Our school has been commenced for two months. Fifteen young men are with me, mostly Karen; and there are as many pupils, mostly girls, at Kabin, under the tuition of Sau Epau, our best assistant. The assistants continue to labor, and we continue to feel the assurance that God has blessings in store for these dying natives. Oh that the Sun of Righteousness would arise upon this *dark—dark land!*

The following extracts are notices of Mr. Ingalls's last visit to the out-stations, prior to his removal to Maulmain. The reasons of his removal are also given.

Kabin revisited—Baptisms—Day village schools.

Feb. 23, 1845. We have met a goodly number of converts here from neighboring villages, who had assembled by appointment for a general

meeting. Six have been baptized, and there are many new inquirers. About 120 were at the communion. Dr. Cornegie attended me to this meeting, and was surprised and delighted with the state of the Karens; it reminded him of primitive times. A contribution of above eighteen rupees was taken.

March 22. I have visited this village again, in order to make arrangements for a day school during the rains. It seems to me a desirable object to have day schools at all our Christian villages, where children may learn to read and write; and thus save a large expense which is now annually incurred. Other reasons also have induced me to establish day schools. The Karens have a great aversion to leave their jungles, and often send their children with great reluctance. Then there is the expense of their education. They must be boarded and clothed. Now if all children were required to learn to read in their village school, and none but young men who give promise for usefulness as teachers or assistants, were collected in the boarding-school, it seems to me a vast outlay might be saved, and the cause of missions equally advanced. The school last rains at this village was most satisfactory.

Zeen-yet—Karen idolaters.

25. Zeen-yet. We reached this village last evening. It lies between Mazau and Kabin, and this, I believe, is the first time it was ever visited. I have long had my eye upon it, and waited the indications of Providence for commencing an out-station here. Demo-pau, a young man of promise, attended me, who is now taken into employ as an assistant.

I was much struck with the beautiful locality of this Karen village. Hills rise on every side, and retire in the distance, as far as the eye can reach. Rich paddy plains lie scattered in every direction. But the God who spread out these rich and pleasant vales, and who for ages has crowned the labors of the husbandman with abundance, and filled his heart with gladness, has neither been known nor sought. The Karens of this village, contrary to their usual custom, have embraced the religion of the Burmans. The images of Gaudama stand as their protecting divinity, and proudly bid defiance to the living God. I preached this evening in a zayat built and consecrated to idols by Karens. But this

village has not been forgotten by the crucified One: the head man and his wife have both determined to serve God. He bowed, and solemnly renounced his sins, and prayed. He has forty houses under him, and being a man of mind and energy, will be an efficient laborer. He is brother to our head Karen. The work at this village will be arduous, and I bespeak for Demo-pau an interest in your prayers.

26. Last evening, before leaving, I had a long and interesting discussion with Burmans and Karens. The argument for idolatry was so foolish and weak, that they themselves seemed ashamed. I feel a great interest in the success of this effort. As the Burmans have seduced this village, and won the Karens to idols, it will be a signal triumph over the powers of darkness, or it will be an occasion of scorn and reproach as well as the ruin of souls.

King's Island—Sickness of Mrs. Ingalls—Removal to Maulmain.

April 5. Left for a village of Karens on King's Island, opposite Mergui. The head man has often visited me and requested an assistant. One has been employed about a month. I was struck with the beauties scattered so profusely over this pagan land. West of Mergui lies a small island which forms the harbor; beyond this, lies King's Island, the shores of which are covered with immense quantities of iron ore. Here and there, rich gardens of mangostiens and dorians are cultivated; but the island is mostly wild and romantic, just as it came from the hands of the Creator.

6. Sabbath. We reached the village late last night, and have spent the day in worship and in encouraging this people to worship God. The assistant had just collected materials for a zayat, and the people, with the head man, gave good attention to the gospel. A few had learned to sing, and could follow the assistant in singing the songs of Zion. The work of God is manifest, and souls, we hope, will here be born into His kingdom. Many of the children, and some young people, will attend school during the rains.

7. Reached my home about 9 at night, after a long and stormy row over the troubled deep. I returned earlier than I wished, having left Mrs. Ingalls exceedingly low with chronic dysentery. How often have I thus passed my anxious nights, returning from some distant out-station to greet

a sick family; and how often have I been called to praise my God for his goodness, not only in protecting me in these nightly tours, but for spreading the shield of his goodness over my dependant family. My labors have been much interrupted this season on account of Mrs. Ingalls' continued illness. She has not had a well day since my return from Maulmain, and our physician, who has been in daily attendance, has constantly urged me to remove her, as the only means of prolonging her life. Some things have made it extremely difficult for me to leave, and I have concluded to remain and abide the result.

May 3. After much anxiety and prayer, we have concluded to leave for Maulmain in the Ganges, which is now daily expected.

Some things that hindered my leaving the station being removed, it still became a most painful thing to leave a people to whom I feel so deeply attached. Duty to Mrs. Ingalls alone rendered me willing.

12. Sailed from Mergui on the 8th, and reached this (Maulmain) on the 12th. Mrs. Ingalls begins to realize the benefit anticipated, and I trust that her life may be spared. There is something in the climate of Mergui, that is most injurious to her, as she has scarcely been free from disease since going there. I propose to spend the rains in Maulmain, and confine my labors to the Burmans; to the multitudes who throng this highway to death.

Maulmain Mission.

LETTER OF MR. HASWELL, DATED AT AMHERST, OCT. 17, 1844.

Mr. Haswell, though specially charged with the Peguan department, labors also for Burmans and Karens.

Since my last letter of July 21, myself and family have been blessed with so good a degree of health, that we have been able to go on uninterruptedly with our labors. My time has been occupied as then, except for a few days, when br. Stevens came down to assist me in making more special efforts for the conversion of the people.

Though there have not been any conversions, yet, I believe, much good has been effected. Several are hopeful inquirers; among them the head man of the place, and two or three

others of some note. Their fears are at times much excited in regard to the consequences of remaining in their present state, and two of their number have with apparent feeling asked us to pray for them. The pride of their hearts and the lust of the flesh keep them still undecided, and, we fear, may yet lead them to reject the gospel. But if they perish, it will not be for want of instruction.

Nearly every man, woman, and child in this town, have heard the gospel repeatedly; and there is evidence that it is not forgotten. It is seed sown in their hearts; in some the germinating process has commenced; and we are looking for the dews of heaven to be shed abroad, when we believe this idolatrous town will become a garden of the Lord. Temporary efforts do not suffice for Burmans and Peguans. Continued, persevering labor alone will, by the blessing of God, overcome their prejudices and superstitions.

Baptism at Cawdote—Value of bible distribution illustrated.

Sept. 29, we had the privilege of visiting the baptismal waters, and in the presence of a heathen multitude baptizing Ko-at, a man from Cawdote, a village fifty miles south of this. He first heard the gospel about ten years ago, from br. Judson and assistants, when they were on an excursion among the Karens, north of Maulmain. He has since heard the gospel from native assistants, who have from time to time visited his village; and has received from them portions of scriptures, which seem to have been the chief means of his conversion. He became fully convinced of the truth of Christianity about a year and a half ago; and he seems to have embraced it with all his heart. Last year, when travelling in that region, I heard of him in all the surrounding villages, as being a disciple of Christ, and an advocate for the doctrines of Christianity, not only among his own people, but among the Karens also. I found him fearless and hearty in expressing his faith in Christ, and now, upon his requesting baptism, felt satisfied that he was a child of God. Br. Stevens assisted in his examination, and all rejoiced in receiving him as a brother in Christ. After baptism, he joined with us in celebrating the Savior's love. Previous to his departure, I presented him with a quarto Burman bible, which was received with expressions of delight; and he

went on his way rejoicing. The conversion of this man affords encouragement for the circulation of the scriptures. Doubtless in many instances they are destroyed, but in some they are treasured up and read, of which I had had frequent evidence.

This morning two Karen assistants under my direction go to the Karens near here, who have recently appeared favorable to the gospel. May the Most High go with them!

Greece.

EXTRACTS FROM A LETTER OF MR. ARNOLD, DATED AT CORFU, JULY 9, 1845.

The imperfect labors of the last three months have proceeded without any interruption worthy of note. I think this period has not passed without some slight increase of ability to declare the truths of the gospel in an intelligible manner to the Greeks; I am sure it has opened some new avenues of religious influence upon the minds around us, and enlarged, in some degree, those before open; and I will hope, that the exercise of this increased freedom of utterance, and the improvement of these new or expanded opportunities of usefulness, though very imperfect, and needing the continual indulgence of our gracious Master, will not be without some ultimate fruit to his glory. Thrice happy are those more faithful and more favored servants of our Lord, who, besides the comfort of patient and hopeful waiting for that which they see not, have also the joy of actually gathering fruit unto life eternal,—who are permitted, while they sow with one hand, to reap with the other. While we wait in hope, so far as this field is concerned, we will borrow a portion of their joy, and join in their praises to Him who giveth all the increase, “dividing to every man severally as He will.”

Sabbath services—Colporting.

I expressed in my last, a hope of being able to establish something that might be the germ of a future regular Lords-day worship for the Greeks. The result has only partly answered to that hope. Of the five Lords-days succeeding the date of that letter, there was only *one* on which *any* Greeks

came to read with me, and on that one, there were only two here. It was not until more than half the present quarter had passed, that I could properly say I had any Greek class on the Sabbath. Since then, I have commenced the practice of praying with them in Greek at the close of the exercise. The proposal seemed agreeable to them, and the effect salutary. They come so irregularly, that I thought it best to introduce prayer at the close, rather than at the beginning. I have once had six present, but seldom more than three. It is a pleasure to be able, even though not with entire freedom, to accompany these examinations of scriptural truth with prayer to Him who is able to “sanctify through the truth” those who humbly and diligently “search the scriptures;” and I feel especially happy in considering this slight modification of our exercise, as *one* step towards what may yet be a distant goal,—the weekly preaching of the gospel to the Greeks, accompanied with the other parts of a simple, but decent and orderly, worship of God. Other advances towards this end will be gradually made, as the Lord shall afford opportunity, and give ability to introduce them. As to any cases of individual interest, I am not able to add any thing to what has been formerly reported.

Within a few weeks, I have commenced a practice which I intend to pursue, when the season does not forbid and other more important engagements do not prevent. Every Monday morning, I take as many religious tracts and books as my pockets will conveniently contain, and set out for the country, to spend the day in conversing with such as I may meet in the roads or in the villages, and in distributing books to those who can read, providing myself also with some profitable reading for improvement in the language, when no opportunity of better employment presents itself. In this way, without travelling during the extreme heat of the day, I am able easily to make a circuit of a dozen or twenty miles, to converse with some scores of persons, and to distribute a few books. This is a little beginning,—very unlike the circuits of some of our Asiatic missionaries, conversing with many hundreds, and distributing thousands of tracts daily; but it is a beginning, and a very agreeable one to me, and seems more like missionary service than any thing which I have yet found to do

here. In the little experience I have yet had, I have not had any violent prejudice to encounter, and my chief regret has been, that so few have been found able to read. In one of these excursions, I visited a private school taught by a priest, and after spending an hour in conversation with him, left him a copy of each of the little books I had with me, such as *Mary Lothrop*, the *Young Cottager*, &c., which he received apparently with pleasure. The same day, at another place, a "village in the mountains," eleven miles and more from town, I had around me a little congregation of about twenty persons, to whom I endeavored, as well as I was able, to recommend the gospel. One of my hearers followed me a little way out of the village, and begged me to give him a letter of introduction or recommendation to some of the ecclesiastical authorities here, in order that he might be made a priest. The present village priest, he said, was seventy-five years of age, and there were six churches depending on him. He wished to be his successor. I could not comply with his request, but suggested to him such reflections as I thought suitable in regard to the greatness of the work, and the proper qualifications for it. A similar application was also made to me a little while before by George, the *Ἐπίσκοπος* of the church at Manduchio, whom I have mentioned several times as one of the most promising of my Sunday readers.

Santa Maura and Zante—Circulation of the "Moral Science."

Various opportunities have presented for circulating scriptures and tracts. Soon after my last letter was written, a young deacon from Santa Maura called to ask for some scriptures and other books, which I gave him; and I have since received a letter from him, requesting additional copies of the Old and New Testament. Shortly after, one of the legislators from the same island called to inquire for a selection of scripture lessons for a reading book, which a teacher there had written to him to procure. Not having the particular kind he requested, I sent, as a specimen, a copy of the best substitute our collection afforded, and soon after received a letter from him requesting a supply of them. He has since applied to me for a second supply of different books. I have not before had any communication with Santa Maura, and was, of course, glad to improve

these two almost simultaneous opportunities for the spread of religious truth. One of the legislators from Zante, Mr. Volterra, also called on me shortly before the Parliament adjourned, and filled his handkerchief with religious books and tracts, to carry home as presents to his nephews and grandchildren. My old correspondent in Zante, the reader, sent me a letter lately, begging for some copies of the "Moral Science," and adding at the close, with reference to the conversation he had with me here, about *receiving my religion*, (mentioned in detail in a former letter,) "Know that you will have to give an excuse in the day of judgment, if you do not try to accomplish that which we conversed about in regard to my theological opinions."

The "Moral Science" is received with growing favor in these islands, as well as in Greece, and my hopes are much increased that it may have an extensive circulation, and exert an important influence. I sent a copy of it to the Superintendent of Public Education, proposing, if he judged the work suitable for introduction into the public schools of the Ionian Islands, to make a donation of fifty copies towards supplying the more destitute pupils with the work. This gentleman (Mr. De Rossi) called on me a few days after and thanked me for the offer,—promised to examine the book, and recommend it, if he approved, to his Lordship, the Archbishop, and the Committee; but at the same time informed me that considerable time must elapse before any official decision could be had on this subject. I also sent a copy to Mr. York, our friend, the teacher in Zante, who afterwards requested me to send him as many copies as I pleased, that he might sell them for me. I sent him twenty copies, but have not yet heard from them. Mr. Twelves has also been of valuable service in introducing the work into practical use as a text book. He has lately been appointed teacher of English, pro tempore, in the gymnasium, with a prospect of holding the office permanently, as the former teacher is sick, and not likely to recover so as to resume his duties. His classes use the "Moral Science" for their translations into English, and are much pleased with it. I have sold him fifteen copies. I deposited twenty copies with our principal bookseller, and after three days he sent to me for more, saying

that they were all sold.* I have had but one price for these, and that a low one, supposing that it would be most agreeable to the wishes, both of the Board, and of the generous contributor of a large part of the expenses of publication, to set the price so low, that it may be considered as only sufficient to cover the remainder of the cost of publication, and the incidental expenses of transportation, duty, &c.

Papacy and the Greek Church—Worship of the Cross and of Mary.

From our Greek friends here, we continue to receive tokens of good will. The M. family continue equally friendly as heretofore. A few evenings ago, when Mr. M. came as usual for his daughters, who had been taking their English lesson with Mrs. Arnold, he told me he had just been reading in the papers an account of the new sect in Germany, who have abandoned some of the most important errors of popery. He said he approved of most of their doctrines, and that they accorded with those of his own church, except in the article of auricular confession. This, he said, they could not give up. I told him that I believed in confession, such as the scriptures required,—“Confess your faults one to another;” and illustrated what I understood to be its proper application. He was then ready to go, and did not seem disposed to pursue the subject farther; but as he was going down stairs he said, “I think your explanation of that passage is the true one, but it has been differently interpreted.” I was a little surprised that he should have made such an admission after the conversation had dropped, and before his daughters too; but the frankness of his disposition seemed to require it of him.

In my last letter I mentioned the preaching in the Greek church, which I had heard two or three times with much interest and gratification. I attended again on the 25th of April,—which was the Good Friday of the Greeks,—and was less agreeably interested. Indeed I was much pained. The preacher was one of the country priests, and was either very ignorant and superstitious himself, or else so unprincipled as to cater for the ignorance and superstition of the people. The text was, “Father, save me from

this hour.” Before the prayer, which, customarily, intervenes between the introduction and the body of the discourse, he called for the cross to be brought forth from the inner apartment of the church; whereupon one of the priests presented a large gilded crucifix, at least ten feet in height, which he held towards the preacher, who addressed his prayer throughout to this cross, calling it *παραστάτη Στρατός*, and beseeching it to enlighten his mind, and strengthen his intellectual and physical powers, &c. In the midst of his discourse, too, he addressed himself in prayer to the mother of our Lord. A young priest, who stood next to me, and who had politely provided me with a favorable position, seemed ashamed of his brother, and took pains to inform me that he was “one of the weaker sort.”

Baptism—Government schools for girls—Charitable Institutions.

In the afternoon of the same day, I baptized Robert Dunn, private, of the first battalion, rifle brigade. The ordinance was administered in the same secluded spot where Virtue, Eeles, and Osborne, were baptized in August last. About a week after his baptism, the company to which he belongs, and to which Osborne also belongs, was ordered to the island of Santa Maura. The evening before their departure, they came to bid us farewell, and to join with us once more in prayer to “Him who is able to keep them from falling.” In Santa Maura there is no chaplain, and no English service, and but two persons, a man and his wife, belonging to the Wesleyans, who will be at all likeminded in respect to religion. Will not these young disciples, deprived of the appointed means of edifying the saints, and surrounded by the most corrupt examples, be remembered in your prayers, as well as in ours? We hope they may not merely stand steadfast in their profession, but win others also, by their good example and pious admonitions. The detachments are usually relieved after about twelve months; but before the expiration of that time, the whole regiment may be removed from these parts; so that we may not see them again in the flesh. The Lord has blest us much in permitting us to see them turning unto Him,—the one from his impenitence, and the other from his backsliding,—and to enjoy many delightful seasons

* He sends me word again to-day, that the thirty additional copies are exhausted, and he wants fifty more.

of devotion with them. I have heard from them several times, and only yesterday saw a letter from the Wesleyan above referred to, giving them a very good character as sincere and devoted disciples of our Lord.

In consequence of the departure of Mr. Lowndes, (which took place on the 9th of June,) several little additions have been made to our routine of ordinary duties. The female schools which Mrs. L. had under her care, are now to be visited by Mrs. Arnold. It is proper that you should know, as precisely as possible, what position these schools occupy, what sort of connexion we have with them, and what considerations persuaded us that this connexion ought to be formed. The schools are three in number, one in the city, one in Castradis, half a mile south of the city, one in Manduchio, one mile west of the city. They are *government* schools, and with the exception of the High School, taught by Mrs. Falconar, the *only* government schools *for girls* in the island. There is an Inspector General of public schools, to whom the supervision of *these* schools, in common with all the others, *officially* belongs. But as these schools were established almost entirely by the agency of Mr. Lowndes, as they had received in various ways repeated benefactions from him, and as they were separated, so to speak, by a natural boundary, from the other public schools, this official superintendence over them was never assumed by the present Inspector. Mr. L., who formerly himself held this office, continued to exercise a sort of semi-official supervision over these three schools, and the Inspector, in his last annual report, *recommended* that they should *remain* under his care. Although the teachers are all Greeks, those practices in the forms of worship of the Greek church, which we regard as anti-christian in their character, and pernicious in their tendency, have been carefully excluded. An unobjectionable form of prayer is used in them; they have no eikonas,* offer no prayer to the saints, and make no sign of the cross; nor does any priest of the Greek church visit them to give religious instruction. While, therefore, these are not *missionary* schools, and while they are open to evangelical religious influence only in a very limited degree, it seemed to us, that the difference between them and schools *entirely* under Greek superintendence, though much

less than we could wish, was, nevertheless, a difference worth preserving; Mrs. A.'s connexion with them, if it did not hold out much hope of increasing that difference, seemed the only means of preserving it; and the time and labor thus spent, whatever may be their practical result, is not subtracted from our prescribed and more strictly missionary labors. I ought also to add, as a circumstance tending to moderate hopes of usefulness in this sphere, not otherwise sanguine, that a Greek lady, sister-in-law of Mrs. Lowndes, having visited the schools in her place during her late absence, is also now associated with Mrs. A. in the supervision of them. Another new duty which has been devolved on Mrs. A., is the superintendence of the infant school. This is composed of a small number of mixed scholars, English, Greek, and Italian. It is supported partly by contributions from each of these classes, and partly by a small tuition fee. Of the funds thus raised, Mr. Lowndes requested me to take charge. They are raised without any effort or care on my part, and deposited in my hands. I have to pay the teachers monthly, and the rent quarterly, which is nearly the sum total of *my* duties in this department. There is a third sphere of labor, into which the departure of the Lowndes's has introduced us, which seems to us likely to be auxiliary to our more direct missionary labors. I refer to our connexion with a charitable society which has existed here for many years, but with which until now we have had no other connexion than that of cheerful contributors. The contributions are from different classes of our population, without distinction of nation or religion, but the direction of every thing is in the hands of a few members, almost all of whom are English, and several of whom, we hope, are truly pious. They relieve the poor chiefly by providing them with ready-made garments. The cloth is purchased by the Society, and sent to the schools above named, where it is cut and made into garments by the scholars, without expense. At each monthly meeting, as many such articles of clothing as have been prepared in the schools, are presented for distribution, and the claims of the various applicants for assistance that have presented themselves to any of the members during the month, are discussed and decided. Lady Seaton is the patroness of this Society. At the late annual meeting, Mrs. Arnold was add-

* Images.

ed to the Committee; and as they wished, according to previous custom, to have a man to preside in their sessions, that duty, with the name of Secretary, was assigned to me. I hope that by means of this connexion, which makes it our duty to examine into the circumstances of such families as apply to us for aid, we shall gain increasing access to the common people, and that in this way many of the poor will have the gospel preached to them. The very first visit of this kind which we made, was the means of adding one new scholar to our school, a Greek girl about thirteen years of age.

Mr. L. also transferred to me a *very* large and diversified collection of religious and didactic books; consisting of many thousands of Greek tracts, of from four to twenty pages, several hundred bound volumes, such as Pilgrim's Progress, Scott's Essays, Life of Oberlin, &c.; a large collection of various little manuals for the use of the young, comprising the rudiments of science, sacred and secular history, biography, tales for children, catechisms and questions on the scriptures, evidences of Christianity, prayers and hymns; a considerable number of volumes containing parts of the scriptures, with critical and practical notes; tracts, catechisms, school books, and miscellaneous religious publications, in Italian, to the amount of many thousands; a copious supply of English tracts; a good number in French; a few in German, and one or two other European languages. This summary may seem sufficiently general; but there are many books not embraced in any of the above-named classes. In this extensive collection, there are many of which the *matter* is truly excellent and appropriate, but of which the value is much diminished by the *style* of the *translation*. This is the case with almost all (the *almost* may be considered a charitable expletive,) those translated and published at Malta, which comprise by far the larger part of the entire number. Nevertheless, I consider this donation as on the whole a valuable addition to our means of doing good. The books belonged to various Societies, but chiefly, I think, to the London Missionary Society. Mr. L. has just gone to Athens, to take charge, by request of the British and Foreign Bible Society, of the affairs of their lately deceased agent there, Rev. Mr. Leeves. It is highly probable, that he will be transferred immediately to that station,

to assist Prof. Bambas in completing the revision of the Old Testament, in which much needed work Mr. Leeves and Prof. B. had made considerable progress.

On Monday next, we expect to go into the country to remain about six weeks. This change is decidedly necessary on account of Mrs. Arnold's health; and although attended with the necessary suspension of the preaching and bible class here, will not, we confidently hope, be on the whole a diminution of our opportunities of doing good. We have been highly favored this year also, in regard to finding a suitable place to spend these few weeks. A very healthy and eligible situation has been proffered to us unasked, by Baron Theotoky. It is at Varypatadis, six miles from town. This unexpected kindness calls not only for our grateful acknowledgments to those by whom it has been shown, but also for praise to Him who gives every good gift, and disposes the hearts of men to show kindness to one another. We have tried to persuade Mrs. Dickson to give up the school for a few weeks, as the heat is now very oppressive, and she is in feeble health; but she is not willing that the school should be suspended more than one week. We, therefore, leave Mrs. D. and Miss W. here, expecting to have them join us for one week before we return. The prayer meetings, on Friday evenings, will be continued.

English services—Penitentiary system.

The English services for the last three months have not shown much variation, either of numbers or of interest. The average attendance on Sunday evening has been thirty-six, a little larger than at any former period. On Friday evening it has been seventeen or eighteen, not quite so many as at my last report. For the last few weeks, since the excessive heat came on, there has been a decided falling off. There have not occurred lately any new cases of conversion, and we have had occasion to mourn that there appears less evidence of the gracious and powerful operation of the Spirit on the hearts of the hearers, than what we have been permitted to witness in some former periods. Among our brethren, too, I fear there is less of the influence of this divine Spirit enjoyed; and, consequently, less of the happiness and the harmony which the unresisted operation of that Spirit produces.

It is no strange thing, if hearts that have grown cold in their love to our Lord, do not glow with a very warm affection towards one another.

Among the things that afford us some encouragement in respect to the religious improvement of the people here, is a provision in the new act, lately passed by the Ionian Parliament, for the establishment of the penitentiary system of the islands on a new basis. The 38th Article of this Act is as follows:—"A moral catechism will be read and repeated by the priest every Thursday at the hour of vespers; and on Sunday, after divine service, a sermon will be preached. On Saturday afternoon there is to be a reading of Christian doctrine." This has reference to each of the penitentiary institutions to be established in all the islands. Those at Corfu and Cephalonia are to have a special chaplain devoted to the religious instruction of their inmates. It is encouraging, as an indication of the views of our legislators, to observe such an acknowledgment of the value of religious instruction in improving the morals, and especially of the value of *preaching* as a means of religious instruction.

I said very little in my last, of the prospects opening before the mission; and on reviewing that little now, I do not know that any modification or addition which I could make would materially aid you in forming an idea of what it is. Certainly it is not what we could wish. The remarkably favorable reception of the "Moral Science," is, however, a very encouraging circumstance.

We mourn with you over what is dark in your prospects at home. We do, indeed, as you say, "hear of home trials soon enough." With every mail

*"New tidings meet our ear,
And still the last are dark with heaviest fear."*

But you say, "you must not be dismayed." I welcome this voice of encouragement, and, for one, am determined that I *will not* be dismayed,—*till* I hear your voice *again*,—much less, I hope, then.

P. S. I forgot to tell you that the Scotch Free Church have *decided* to establish a mission to the Jews in Corfu. Mr. and Mrs. Charteris, with a female teacher, are coming out in the autumn. I have received a letter to-day from br. Buel. He has lately been to Nauplia, with a large quantity of books to leave there for sale. There seem to be un-

precedented openings for the circulation of books, which he is actively improving.

Germany.

LETTER OF MR. ONCKEN, DATED HAMBURG, MAY 22, 1845.

(Continued from p. 220.)

Annual Report of the Mission—Increase in Hanover and Brunswick.

Br. Sander's health, at Othfreesen, was so much impaired, that his usual labors in visiting the scattered Christians in various parts of Hanover and Brunswick, and in spreading the gospel generally, have been very limited. But the Lord has graciously raised up another devoted brother, Carl Steinhoff, at Einbeck, who has labored day and night for the good of souls in these parts, and, though contending with many difficulties and much opposition from the authorities and the Lutheran clergy, the work has prospered beyond our most sanguine expectation. Not less than thirty-one precious souls were brought from darkness to light and baptized during 1844. The work is, however, so arduous, that I was compelled to engage another brother, named Kramer, at least for a short period. These two brethren now travel in various directions, spreading the great truths of the gospel, and confirming those in the truth who have openly confessed the name of Jesus. The spirit of persecution continues to harass our brethren in every direction, and fines and imprisonments continue as before.

Baden—Stuttgart.

As br. Sander's health had rather improved, and judging that a milder air would prove beneficial to the farther restoration of his weakened constitution, I requested him to proceed to Altheim, in Baden, near the Baden See. An interesting young man, a native of that place, was converted at Hamburg and united to the church. After remaining with us for some time, he returned home, and had soon the joy to witness the conversion of his mother, who expressed the wish to be baptized. One of his brothers was afterwards also brought to Christ, and br. Sander went with a view to baptize them. When br. S. passed through Carlsruhe, he found that both the brothers were serving in the army; they

obtained leave to go to Stuttgart, where the one was baptized, and afterwards the mother at Altheim. The father and two sisters of our brother appear also to be in a hopeful state; but br. Sander had soon to escape, being pursued by the gend'arms; he crossed the Baden See, and is now at Constantz, on Swiss territory, from whence he can easily revisit Baden, should, as it is hoped, his services be required. We have thus in the centre of Catholicism a few faithful witnesses for the truth, who, under the divine blessing, may become instrumental in scattering the blessed gospel far and wide.

From Stuttgart I cannot communicate much that is pleasing, as there has been an unhappy division, occasioned by the visit of Mr. Müller in England, who has spread the views which prevail among the Plymouth brethren on open communion. I long much to visit that important station, and should the Lord turn my present captivity, I shall, probably, visit it at an early date.

Oldenburg and Eastfriesland.

Br. Hinrichs has labored with much success in Oldenburg and Eastfriesland, and about thirty persons have been added to the churches at Jever, Oldenburg, and Deichshausen. Our brethren in the Grand Duchy have, at different times, been called to the sacrifice of their property for the gospel's sake. The success with which the Lord has accompanied his word, has been more than an ample compensation for the loss sustained. Our prospects in Oldenburg are encouraging, though we may look forward to severer trials than before. The infants of our brethren continue to be sprinkled by force; policemen and ministers of the State Church,—both State servants,—attend to execute the unmeaning ceremony. Br. Remmers having returned to Jever from Memel, I requested br. Hinrichs to stay with us for some time at Hamburg, to assist in our Sunday school and the instruction of more advanced scholars. But as the brethren in various parts of Oldenburg wish br. H. back, he will leave us shortly. I trust that his stay with us will prove to have been an advantage to him in the prosecution of his missionary labors.

Memel—Lithuania—Prussian Poland.

Br. Doerksen is laboring at Memel with acceptance, and will, ere long, I hope, be able to visit Lithuania. He has recently had an interview with a

Christian from that country, who appeared to be fully convinced of the scriptural ordinance of baptism, and stated that others among them held the same views. From our dear br. Ehlert, a former Romanist, now in Prussian Poland, we have had pleasing intelligence. He embraces the opportunities which God in his gracious providence presents for the diffusion of divine truth, and his efforts are principally among Roman Catholics.

From the brethren Lehmann and Mønster you will have received direct intelligence. Br. Lehmann has it in contemplation to visit England, as a chapel appears to be indispensable; and in this event, I shall have to send br. Kübner to supply his place at Berlin.

Bitterfeldt—Pomerania—Hessia.

Br. Werner at Bitterfeldt has enjoyed during the past year many proofs of the divine favor, among which the favorable decision of the chief tribunal at Mersburg, and against the government, is not the least. In the vicinity of Bitterfeldt, there appears to be a considerable religious awakening in the villages; and br. Werner is now either every Lord's-day, or every fortnight, preaching to large assemblies in the country, among whom there are pleasing indications that the good Spirit of our God is blessing the seed sown. Br. Werner has again and again requested me to engage another laborer for these parts, as the cause at Bitterfeldt would be too much neglected if due attention were paid to the pleasing appearances in the villages.

In Pomerania and Hessia our brethren have been and are still suffering severe persecutions. In the latter country, the infants are taken by force and sprinkled. The appeals of the church at Marburg to the Prince Regent to have these unjust measures discontinued, have been unsuccessful. In both these countries, however, our brethren are still on the increase, and if we could but engage a few more efficient laborers, the number of converts would, under God's blessing, soon multiply.

Additions to the Hamburg church—Prospects in Holland.

Since the present year, we have had much to encourage us here; eighteen converts have been baptized, and several are now proposed to the church; among them a convert from Judaism.

Our gracious Lord continues to us the inestimable blessing of worshipping him publicly without any molestation. Our assemblies are crowded by attentive hearers, and our dear br. Schauffler preaches in them with increasing power and acceptance. We have also had an accession of two members from Elmshorn, to which place one of our brethren is regularly sent every fortnight, to preach to the congregation assembling in one of the adjacent villages. The brethren at Pinneburg continue their regular services, and appear to be in an excellent spirit.

We have had recently a visit from br. Feisser, from Holland, formerly minister in the Dutch Reformed Church. He appears to be a man of the right stamp, humble, holy, and devoted, with clear views of divine truth, and a sweet, winning manner. We had the pleasure of hearing him in German, in which he is pretty fluent; and the church was much edified by the discourse to which we listened. I should have delighted to accompany him to Holland, but I am bound more to the house than when I last wrote, and it is impossible to say when the sufferings of my dear wife will end. After staying with us eight or ten days, during which time I had many and long conversatious with br. Feisser, on the subject of the field of labor in Holland, he returned home, accompanied by br. K bner; from whom we have not yet heard, but who by this time must have baptized a number of believers, both at Niewfeen and at Zuyphen, and formed a church at each of these places. We expect soon to receive glad tidings. The prospects in Holland are most encouraging, and, by the Lord's blessing, we may look forward to great things. I gave br. Feisser 200 guilders to commence their tract efforts with, promising more, should our English and American brethren come to our relief.

Br. K bner, on his return from Holland, will visit some of the churches in Oldenburg, and baptize a number of converts at two different places.

You are aware, my dear brother, that I thought it my duty last year to relinquish the salary hitherto received, as the agent of the Edinburg Bible Society, on account of the decrease of the labors of this Society; but offering, at the same time, to continue their gratuitous agent. The Committee have recently come to the decision, to accept of my offer to continue their agent, but

with the request that I would accept £30 annually.

I hope that the resources of the Board may soon be augmented by the liberality of the churches, and that a greater number of laborers will be employed in the fields around us, ripening for the harvest.

Shawanoë Mission.

LETTER OF MR. MEEKER, DATED OTTAWA, JULY 19, 1845.

Ottawa station—Painful bereavement—Obituary of David Green.

The good work of the Lord is gradually advancing among us. Two meetings for preaching and one for prayer, are kept up weekly, besides the Sabbath meetings. They are, generally, well attended, and are interesting. Seventeen have been added to the Ottawa church since the 1st of April, fourteen by baptism; the others were restored. Three have died this summer. The native church members at Ottawa now number forty-three. Seven, in all, have died, making the whole number of native converts fifty.

Among the dead is David Green, the native assistant. On the 26th of June he was drowned while trying to swim across the creek to attend a prayer meeting. There is no Ottawa whose death would have given such a universal shock in the nation, as the death of this brother. There is no one of them who has done so much as he in reforming the nation. He has been looked up to as the main acting man in all their councils. All lovers of good order and righteousness, loved him; while evil doers feared him more than any other man. He originated the adoption of laws in the nation, stood in charge of the laws, and, until his death, held the highest office the nation could give. He was the first Indian who attended our religious meetings,—was the first ever baptized in the Osage; which was May 6, 1838;—has acted as my assistant in translating a book of eighty-four hymns, and the gospels by Matthew and John. He has been, for some years, and was until his death, publicly recognized as an assistant missionary. There is, I think, no house nor family in the Ottawa nation, where he has not repeatedly made religious visits; no adult person in the nation whom he has not warned of the consequences of continuing in sin and un-

belief, and whom he has not directed to the Savior. Many of the members of the Ottawa church were first awakened through his instrumentality, and can now bless God that they were permitted to hear warnings and invitations from him.

On the last Sabbath of his life, he made very appropriate remarks at the close of my sermon from "Watch, therefore, for ye know not what hour your Lord doth come;" and then selected and sang the hymn translated from, "On Jordan's stormy banks I stand," &c. On the last night of his life he slept none, but spent the whole night in reading and explaining the scriptures to a cousin of his, an irreligious man,—exhorting him with all the powers of his soul to be religious, and praying with and for him. So that, after seven years labor in the service of his Lord, he was called into his presence without a moment's warning, and has, doubtless, entered that "rest which remains for the people of God."

On the 27th I assisted the brethren, as also on the previous day, in hunting for the body of our departed brother, while the rain descended in torrents; and at about 10 o'clock, we found it in twenty feet of water, near where he sank. I then assisted in digging the grave,—preached the funeral sermon, and committed his remains to the silent tomb. "I am distressed for thee, my brother David; very pleasant hast thou been unto me; thy love to me was wonderful. How are the mighty fallen!"

Recent Intelligence.

FRANCE.—*Death of Mr. Foulboeuf.*

By the steamer of Aug. 20, we have received the painful tidings of the death of Rev. L. J. Foulboeuf, a highly valued native preacher connected with the French Mission. On the 26th of July he had an attack of paralysis, which affected the entire left side; and which terminated fatally on the 30th. His death has created a deep sensation throughout the mission. Almost any other one could have been better spared. He had been in connexion with the Board about six years, and during the absence of Mr. Willard, was specially charged with the correspondence between the mission and the Board. His unexpected removal creates an urgent demand

for Mr. Willard's return to that country; whether the Mission be continued or brought to a close.

Excepting the mournful event above-mentioned, the intelligence from France is of the same general tenor as heretofore.

Our brethren during several months past, have continued their operations as usual. Some of the pastors are unmolested, and preach to numerous congregations, while others are continually annoyed and opposed by the authorities; some are threatened with prosecutions and even with martyrdom. In one instance, the very unworthy conduct of one of the national Protestant pastors, has greatly grieved our brethren. Several individuals have been baptized, others are preparing for baptism, and there are numerous inquirers. The preachers and colporteurs continue faithful and devoted, showing themselves worthy of the prayers and sympathies of all who love the Redeemer, and especially of their brethren in the United States. Nothing is yet decided in respect to religious liberty.

TAVOY MISSION.—*Letter of Mr. Mason.*

The following extracts are from a letter dated at Tavoy, April 12, and present a graphic, though brief, view of the necessities of the Karen Mission. Mr. Cross arrived at Tavoy March 25.

No measure of the Board throughout the whole of the fifteen years since I left Boston, has ever gladdened my heart so much, as their sending, at this important juncture, br. and sister Cross. I feel like a man relieved of a heavy burden. Still the Karen Mission was never before in the destitute circumstances that it now is.

Sister Abbott is no more, and br. Abbott is on his return to America. Br. and sister Wade have left us, and sister Bennett lies prostrate on a sick bed, from which, under the most favoring circumstances, she cannot rise for several months. The season for Karen schools is opening upon us, but there are none to teach them. In both Aracan and this province, the pupils will be left like sheep without a shepherd. Well, my consolation is, that these things are directed, or permitted, by One who loves the Karens far better than "br. Mason" does; and here I

leave the matter,—leave them, however, as I leave my suffering children, with a heavy heart, and a full purpose to do every thing in my power for their benefit.

The suggestions contained in the following extract we commend to special consideration. For some time past, there has been an apprehension lest the affectionate interest of some of our friends should outstrip their cooler judgment in soliciting a personal correspondence with missionaries, whether for their personal gratification, or in order to secure the means of promoting a missionary interest in others. It is obvious that there must be a limit to applications of the kind referred to, or the time and strength of missionaries will be consumed in “ answering questions.”

I have never been so pressed with applications of one kind or another, requiring long letters in reply, as during the last year, and have never been so utterly unable, by the urgency of other labors about, to write at all. One wants the receipt for making a particular kind of Burman plaster; another, from the valley of the Ohio, requests me to furnish his college with geological and mineralogical specimens; a third wishes me to furnish him with a quarterly report in a certain department of missionary labor; while more than one desire me to name Karen assistants for them, write their characters, with their sayings and doings regularly, make *them* write journals and copy them for their patrons to frame and hang up to look at, translations of the same being, of course, required of me. I glance here at a part only. Were I to do all the writing that is in this way thrown in my way, without any exaggeration, half my time would be occupied in writing letters.

So long as I am among the Karens, and they have so many demands upon my attention, and that, too, as now, in a region embracing 600 or 700 church members, scattered over as wide a region as the whole of New England, with no one able to preach the gospel to them in their own language but myself, I cannot possibly “ come down” to do this work; how interesting soever it might be in other circumstances. Nor can I even write apologies to my kind correspondents for my apparent neglect. I value their approbation much;

there is nothing of a personal character that I value so highly as the approbation of the children of God; but I value the souls of those around me, who are perishing for the lack of knowledge, *more*. If the Board wish me to do this work, they must call me home, and then, *perhaps*, I will do nothing else. I have not the nerve to sit down and do it in the face of the heathen going down to hell before my eyes. I love science, I love to gratify the wishes of those that support missions, and I love to do any thing which will help to create a deeper interest for the salvation of the heathen in Christian lands. Nay, I will say no more. *I cannot do it*. I cannot even copy for you the brief journal that I have kept this year.

CHINA.—*Letter of Mr. Shuck.*

Removal of Messrs. Shuck and Devan to Canton—Church constituted—Baptisms at Hongkong.

Mr. Shuck's letter is dated at Canton, April 7, 1845. The missionaries left Hongkong, April 1, and arrived at Canton on the morning of the 3d. Mr. S. writes,—

We are now comfortably located, and our nine native assistants have already begun work under truly encouraging circumstances. Yesterday was our first Sabbath here, and the principal portion of the day was taken up in preaching and teaching publicly, and from house to house. Two of the native preachers accompanied me, while the others taught at different positions in the city. Yong, Meen, and myself, went to the Ningpo Exchange, one of the finest and most commodious public buildings in the city. I ascended by stone steps to a platform much like a pulpit, handsomely carved and gilded, and with two huge idols just at my back, others above my head, and more around me, I delivered a short discourse to an attentive audience, from I Cor. viii. 4. “ An idol is nothing.” On coming down from the stand, all three of us were plied with a number of important and intelligent interrogations,—after which I called for prayer, and, strange to say, scarcely a whisper was uttered, or a foot moved, till I had finished the petition. We taught and distributed books at other places also. The other assistants came in, in the afternoon, and gave favorable reports

of their labors. With money placed in our hands by friends in China, we are trying to open two or three chapel places. At night we had a Chinese prayer meeting in my study.

On the evening of the 3d inst., we constituted a regular Baptist church in Canton, of twenty-four members, of which I was chosen pastor. We have three or four interesting inquirers; who, although residents here, have been for some time under instruction at Hongkong. Others afford encouragement in the city. Canton, with its 1,000,000 of souls, is, indeed, a glorious missionary field! Here we are among the homes of the people.

The services of our chapels at Hongkong are kept up by our native assistants and the brethren of other missions.

On the Lord's-day morning before leaving that place, I had the privilege of baptizing six persons; three foreigners (two females) and three Chinese.

Letter of Dr. Macgowan.

Dr. and Mrs. Macgowan left Hongkong for Ningpo, Feb. 20, accompanied by two native assistants; and arrived at Tinghai the 1st of April, after a passage of thirty-nine days. The following day he was expecting to proceed to Ningpo. He gives the following account of an edict of the emperor in favor of the Christian religion, under date of April 2.

Emperor's edict—Toleration of Christianity.

The Imperial Commissioner, Kiying, memorialized the emperor in behalf of the Christian religion, and the reply has been received from Peking, and published at Shanghai, giving the imperial sanction to the labors of the missionaries of the *Tien Chükian* sect,—the name assumed by the Romish missionaries in China,—and, though ostensibly promulgated in favor of a single sect, proclaiming, in fact, full and free toleration to the teachers and professors of Christianity throughout the empire.

In his memorial, Kiying speaks in very favorable terms of Christianity, stating that it was proscribed formerly merely on account of the wickedness of some who went by the Christian name; and he asks for Christians, that they shall henceforth be left to the free exercise of their religion, and that persecutions should cease. If foreign

teachers of Christianity are discovered beyond the limits assigned by the treaties, (the five ports,) they are to be sent back, but not to be punished. Táu Kwáng affixed to this memorial, with the vermilion pencil, "Respect this;" and it has, therefore, become the law of the land. This wonderful concession has been obtained through M. Lagréné, the French Envoy, who, it is said, demanded of Kiying one of three things. 1. Permission to visit Peking. 2. The cession of an island to the French;—or 3. The toleration of the Roman Catholic religion in China. The latter dilemma was chosen.

In view of this extraordinary event, will not the churches at home make some efforts commensurate with its importance. Shall an apostate church bring the millions of this fair portion of the earth within her pale, thus retarding their conversion to Jesus for ages?

SHAWANOË MISSION.—Letter of Mr. Pratt.

Mr. Pratt writes from Stockbridge June 19,—

We are in doubt whether we shall retain the Stockbridges around us, or whether they will remove to their lands south. The time, however, draws near when the matter will be finally settled. The superintendent of Indian Affairs has informed me that he will hold council with the Delawares and Stockbridges soon, and that he will use all his official influence to induce the Delawares to exchange lands, so that our people may remain where they are. The anxiety felt on this subject has been very unfavorable to religious effort among the Indians. The general fear that they might be under the necessity of leaving their houses, and farms, and other improvements, that have cost them much labor, together with frequent councils and exciting consultations, has contributed to abstract their minds from the cause of our Redeemer. Our meetings, however, are well attended, and interest, as ever, is felt by those who are professors of religion.

I have a second place of meeting some miles below our settlement, at what is called the Upper Delaware village.

Election of Assistant Treasurer.

At a meeting of the Acting Board, held at the Missionary Rooms June 16, Mr. Richard E. Eddy, of Providence, R. I., was unanimously chosen Assistant Treasurer of the General Convention, in place of Hon. Levi Farwell, deceased. We are happy to add that Mr. Eddy has accepted the appointment, and has entered upon the duties of his office.

Donations,

FROM AUGUST 1 TO SEPTEMBER 1, 1845.

Maine.

Belfast, ch. and cong.	23,90
do., do. do., for China Mission,	5,00
	28,90
Knox, do. do.	7,35
Montville, do. do.	10,73
Damariscotta Mills, ch. and cong.	1,75
Bristol and Miscongus, do. do.	5,90
St. George, 1st ch.	18,92
do., 2d do.	33,40
	52,32
Nobleboro', 1st do.	2,00
do., do. do., for China Mission,	10,00
do., do. do., two friends	10,00
	22,00
Jefferson, 1st church and cong.	10,70
do., do. do. do., mon. con.	10,51
do., 2d do. do.	1,08
do., Wm. H. Oram, 5,00; R. Oram, 2,00,	7,00
do., Rev. C. G. Porter 1,00; Dea. Rust, 50c.,	1,50
	30,79
Winthrop, Rev. J. Wilson's subscription per Rev. Joseph Wilson, agent of the Board,	25,00
	184,74
Addison, ch. and soc.	12,00
Lincoln Association, per Samuel Libby, tr., viz. Thomaston, 2d ch., for the support of Rev. J. T. Jones,	20,00
Calais, ch., mon. con., S. W. Smith tr.,	23,00
Hallowell Cross Roads, Mrs. Sarah Day, for China Mission,	1,00
East Winthrop, Mrs. Eliza Harlow, for do. do.,	25,00
Waterville, Bap. Sabbath school	7,00

Dexter, Levi Morrill	20,00
Kennebunk Port, Village ch., per Rev. A. Jones,	12,00
	125,00
	309,74

New Hampshire.

A friend to missions, per Edward Baldwin,	50,00
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Vermont.

Derby, ch. and soc.	28,12
Coventry, do. do.	3,67
do., S. Baldwin, 1,00; Miss Mary Baldwin, 1,00,	2,00
	5,67
Sheffield, Joseph Ide	2,00
Danville Association, collections	12,12
Albany, ch. and soc.	1,42
Hinesburg, do. do.	15,00
Hardwick, Elder Marvin Grover, 5,00; Luman Bronson, 1,00,	6,00
do., Wm. Sanborn, 2,00; sundry collections, 2,02,	4,02
	10,02
Cambridge, ch. and soc.	2,00
Johnson, do. do.	6,74
Newport, do. do.	3,00
Irasburg,	8,45
Troy,	6,00
per Rev. A. Jones, agent of the Board,	100,54

Massachusetts.

Sale of gold beads, &c.	8,00
Boston, Harvard St. and Federal St. churches, united monthly concert,	20,19
do., Federal St. ch., per C. S. Lane,	210,00
do., Harvard St. ch. Young Men's For. Miss. Soc., for the support of a Burman preacher,	50,00
do., Bowdoin Square Ch. Board of Benevolent Operations	70,00
do., a friend	50
	350,69
Dorchester, Ladies' For. Miss. Soc., C. B. Minot tr.,	38,00
Worcester Association, per Martin Jacobs, tr.,	135,00
do., a friend, for the Burman bible,	5,00
do., S. G. Holbrook, for the support of a Burman youth named Seth Grant,	25,00
do. Association, for the support of Mr. Wade,	18,60
	183,60
Westboro', ladies of ch. and soc., for support of a Burman youth named Alonzo King,	21,14
North Reading, Rev. Benjamin Knight's subscription	25,00
do. do., proceeds of a little girl's missionary Savings Bank,	50
	25,50
Unionville, Fem. For. Miss. Soc., T. H. Homer tr.,	3,77

Newton, Theol. Inst., per C. Newhall,	6,60
Andover, Miss Harriet H. Morse, 5,00; two friends, 4,00,	9,00
Longmeadow, Bap. ch., mon. con.,	14,00
Salem, Rev. J. Banvard's subscription	25,00
Randolph, Fem. For. Miss. Soc.*	22,00
Framingham, A. Havens, 5,00; a friend 1,00,	6,00
East Medway, Alfred Partridge, Jr.,	1,00
	— 714,30

Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz.	
Providence, 1st Bap. ch. and soc., mon. con. for August,	33,44
do., do. do. do. do., Misses, the proceeds of a juvenile fair,	7,00
	— 40,44
Fruit Hill, Bap. ch., mon. con. for August,	3,52
	— 43,96
Providence, Mrs. F. R. Arnold, part of annual subscription, in addition to \$150 paid before,	50,00
do., a lady of 1st Bap. ch., her annual subscription,	200,00
	— 250,00
	— 293,96

Connecticut.

Connecticut State Convention, per W. Griswold, tr.,	2100,00
Woodstock, 2d Ch. Mite Soc., Lois Manning tr.,	17,75
do., do. do., mon. con.,	7,00
	— 24,75
	— 2124,75

New York.

Mrs. Mary Ellis	25,00
Warren, ch., mon. con., 4,10; A. Carpenter, 1,00,	5,10
Rome, collections	15,00
Utica, a friend, 1,00; a sister, 25c.,	1,25
Syracuse, mon. con., 15,00; a sister in service, 15,00,	30,00
Niagara Association, per H. Flagler, tr.,	17,57
do., collections, 23,82; paid on pledges, 5,50,	29,32
do., Joseph King, 1,00; Alonzo Scrivin, 50c.,	1,50
do., Rev. D. D. Crittenden, 1,00; Mrs. Maria B. Palmer, 25c.,	1,25
	— 49,64
Yates, ch., in part of subscription,	9,00

Pavilion, Fem. Miss. Soc.	5,00
Stafford, Fem. Benevolent Soc.	4,80
do., Mrs. Frances Thompson, 25c.; Mrs. Martha Wheeler, 50c.,	,75
do., Harvey H. Crossman	10,00
	— 15,55

Genesee Association, per D. Gorham, tr., 145,96	
do., collections, 22,28; Rev. B. Wilcox's family, 2,00,	24,28
do., Seth Gates and wife, 2,25; Miss C. Reynolds, for African Mission, 1,00,	3,25
do., E. Buxton, 25c.; Rev. Solomon Goodell, 5,00,	5,25
do., Reuben Finney, 5,00; Dea. Charles Finney, 5,00,	10,00
do., Miss Mary Blackner, 50c.; Mrs. Sarah Brown, 2,00,	2,50
	— 191,24

Genesee River Association, per S. Clark, tr., with a ring and thimble,	80,14
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Livingston Association, per F. Stone, tr., 123,81	
do., collections, 25,70; Richard Halstead, 25c.; James Murray, 2,00,	27,95
do., Mrs. Halley, 50c.; Betsey Phillips, 31c.; H. Briggs, 1,00,	2,31
do., Miss Innocent Briggs, 1,00; C. Balcom, 50c.; Augustus Taber, 5,00,	6,50
do., Augustus Taber, Jr., 25c.; Rachel Olney, 20c.; three sisters, 1,00,	1,45
do., Mrs. P. Hogan, 50c.; jewelry 22c.,	,72
	— 162,74

Martinsburg, collection, 5,00; Nathan Waters, 1,00,	6,00
do., W. K. Eames, 1,00; Doct. L. Stanton, 50c.,	1,50
do., Edward Maddock, 5,00; Miss Almira Thompson, 6c.,	5,06
	— 12,56

Gouverneur, collections, 23,13; Fem. Miss. Soc., 10,40,	33,53
Antwerp, collections, 8,56	
do., Isaiah Bailey,	

* The donation of \$15,00 from the Fem. For. Miss. Soc. of Randolph, credited in the Magazine for September, was for the year 1844.

5,00; Mr. T. Scofield, 50c.,	5,50	
Great Bend, collections, 5,12; Doct. Woodward and wife, 1,50,	6,62	14,06
do., Jemima Stiles, 70c.; S.D. Sloane, 1,00; two sisters, 15c.,	1,85	
do., Rev. T. A. Cooley, 50c.; Jona. A. Webb, 3,00,	3,50	11,97
Lafargeville, collections	9,00	
French Creek, collections, 6,00; Edward Burchell, 1,00,	7,00	
Depauville, collections	6,50	
Lyme, 1st ch., collections	5,40	
Watertown, ch., collections, 7,18; Miss Elizabeth Rhodes, 25c.,	7,43	
Lorain, collections	2,88	
Adams, ch., viz.—I. and A. Webb, 5,00; A. Sheldon, 5,00,	10,00	
do., Abel Parker, 5,00; Rev. Chas. Clark, 5,00; Jesse Wright, 3,00,	13,00	
do., Walter Glazier, 2,50; Joseph Davis, 2,00; sundry collections, 22,50,	27,00	50,00
Rodman, Calvin Maltby	1,00	
Belleville, collections, 11,03; Young Men's Miss. Soc., 1,50,	12,53	
Adams, Centre, children in school,	,68	
Woodville, For. Miss. Soc.	1,00	
Mansville, collections	3,80	
Pulaski, ch., collections	12,00	
Richland, do., do.,	26,56	
per Rev. Alfred Bennett, agent of the Board,	807,61	
Albany, Friend Humphrey,	300,00	
Westerloo, Bap. ch., per Rev. R. Winegar,	33,00	
Williamsburg, L. I., ch. and cong.	283,86	
Mayfield, William Tillinghast	3,00	
Batavia, ch. and cong.	12,14	
Pavilion, do. do.	26,57	
Wyoming, ch. and cong., collections,	11,25	
do., Mrs. J. Pond, 5,00; Mrs. Adams, 50c.,	5,50	
do., Miss D. B. Grinnell, 5,00; Mrs. Grinnell, 2,00,	7,00	24,35
Middleburg, ch. and cong., collections	10,00	
York, do. do., do.	24,36	
Warsaw, do. do., do.	42,50	
Perry, do. do., do.	46,00	
Moscow, do. do., do.	4,34	
Brockport, do. do., do.	20,00	
Le Roy, do. do., do.	26,50	
do., Seminary	6,63	
per Rev. Wm. Dean,	243,89	1671,36

<i>Maryland.</i>		
Baltimore, Mrs. Ann Hope		5,00
<i>Ohio.</i>		
Granville, Young People's For. Miss. Soc., Wm. Whitney tr.,	10,00	
Ohio Bap. For. Miss. Soc., J. B. Wheaton tr.,	33,00	
Centerville, ch., for African Mission,	1,00	
New Carlisle, ch.	4,00	
Cincinnati, 9th St. ch.	18,00	
do., do. do., Burman Fem. Ed. Soc., Mrs. Ann B. Morgan tr.,	57,62	
per Rev. J. Stevens, agent of the Board,	75,62	123,62
<i>Indiana.</i>		
Northern Indiana Association, per N. S. Place, tr.,		20,00
<i>Illinois.</i>		
Elgin, Bap. ch., mon. con., per Rev. A. J. Joslyn,		10,00
<i>Wisconsin.</i>		
Wisconsin Bap. Association, per Wm. A. Bartlett, tr.,		36,00
<i>Georgia.</i>		
Georgia Bap. Convention, per A. Thomas, for support of E. A. Stevens, 36,50; for support of Thomas Simons, 7,50,		44,00
<i>Mississippi.</i>		
Vicksburg, Sabbath school, for support of a Burman child named Norman Wood,		12,50
		<u>\$5520,77</u>

The following sums have been received toward liquidating the debt of the Board, viz.:

Brookline, Mass., Thomas Griggs	100,00
Providence, R. I., Mrs. F. R. Arnold and daughter	750,00
do., do., Mrs. H. N. Slater	250,00
do., do., Jonathan Pike	200,00
	<u>1200,00</u>
Preston, Ct., a friend	10,00
Seneca Falls, ch., N. Y.,	15,00
Le Roy, N. Y., P. M. Smith	100,00
	<u>115,00</u>
New Milford, Penn., S. Mylert	15,00
Garnettsville, Ohio, Bap. ch., per Rev. J. Winter,	11,00
	<u>1451,00</u>

Total receipts in Aug., 1845, \$6971,77

☐ The credit of \$400, in the Magazine for August, to Miss Martha A. Hill, of Petersburg, Va., should have been to Miss Martha A. Hill.

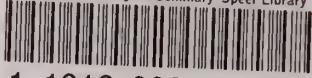
R. E. EDDY, Ass't Treasurer.





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